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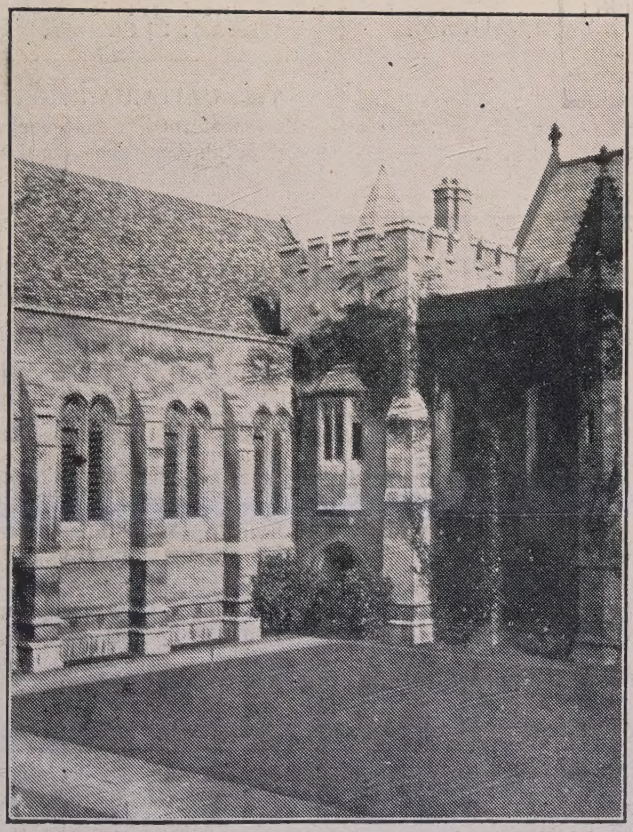

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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

The Lambeth Conference of some three hundred bishops of the Church of England and the Churches overseas and abroad which are in communion with the Church of England, has culminated in the publication of a notable encyclical which strives to define the attitude adopted by the leaders of the Anglican Communion towards the problems of our time. Both well-informed and ill-informed writers sometimes complain that the Church's leaders stand aloof from urgent social questions of the moment, attending more to the cut of a chasuble, the precise wording of a prayer, and an out-of-date quarrel with a scientist, than to the guidance of the man and woman in the street who need stimulating to better living.

Such plaints are disproved by the Bishops' report. They have considered the duty of Christian *individuals* in relation to fighting, education, marriage, and parenthood, and have frankly intimated what they believe that duty to be.

They have for one thing courageously asserted the duty of the Christian Church (and that must mean the individual members of the Christian Churches) to refuse to countenance any war which might be undertaken by a government which has not declared its readiness to accept arbitration and conciliation in its dispute. This means that the bishops urge upon their flocks the duty of becoming conscientious objectors to a man if the government of their country in declaring war on another country refused to submit to arbitration. We hope the men of all Christian congregations will think this position out and be prepared to follow this lead—for by following it, and stating *beforehand* their readiness to follow it, they will in no way lay themselves open to the charge so often made against conscientious objectors, that they are men who would not defend their homes and families against attack. That question does not arise in this connection—for if any government refuses arbitration, the possibility of which implies that it has been accepted by oher countries involved in the dispute, it reveals itself as a government prepared to attack whether its view be right or wrong, while the other governments by readiness to arbitrate prove themselves opposed to any invasion of another's territory. There would therefore be no danger of an invasion of the land of the conscientious objector in these circumstances.

Then too, the bishops take a definite attitude about marriage and divorce, recommending that no Anglican minister should conduct the marriage ceremony for a divorced person. This makes us wonder how far we have thought out our own Free Christian attitude to marriage. If a couple, one of whom were divorced, came to a Unitarian or Free Christian Church to be married, after having been refused by a Church of England Clergyman, what would the minister do? Does not "once to every *church* and nation come the moment to decide?" And would it not be well if we could feel that we Unitarians had some sort of common attitude to divorce, and to conception - control (which the bishops only sanction if there be very special reasons for its use in a particular case), as well as to the duty of the individual to refuse obedience to a government which rejects arbitration in issuing an ultimatum of war?

The strength of our cause in the past has been a fundamental similarity of outlook in politics and sociology as well as in our theology. Victorian Unitarianism stood for the Liberalism of the pioneer in all these paths. Perhaps the position is not so clear to-day. There may be more alternatives for our choice. Our willing acceptance of the "sacrament of diversity" in thought may have to mean that some of our ministers bless facilities for divorce while others are adamant against it. But does it mean that? There may be as much unity among our denominational leaders as amongst the Anglican Bishops, not all of whose decisions have been unanimous. Some of our leaders are already attempting to discover the common measure—the *highest* common measure—of our agreement in

Thought for the Month.

Was Christ a man like us? Ah! let us try if we then, too, can be such men as he!

—*Matthew Arnold.*

these great matters, casting wistful eyes upon the "Rule of Faith and Order" issued for the guidance of its members by the Society of Friends.

If our leaders, ministerial and lay, can discover a basis of unity in their own attitude to life's current problems, perhaps we shall be able to give a real united lead to the men and women in the pews and the children in the Sunday Schools, for they are always apt to lag behind the thought of the leaders, just as public opinion in the churches lags behind the findings of the COPEC commissions of 1924, and as the opinion of our congregations lags behind the lead of our Organists' Conferences. We look to our General Assembly to encourage this quest for unity of our outlook, so that it may be translated into unity of effort in a common march towards the mountain of the Lord's house.

Legends of The Christ.

A correspondent sends us an account quoted from the *New York Magazine of Mysteries* for May, 1912, of legends concerning the Christ which are accepted by the members of an Eastern esoteric Society on the authority of what they call the "Akashic Records." These assert (without any historical evidence of course), that during the years of the adolescence of Jesus and up to his thirtieth year—the period about which all the Gospel accounts are silent—he was taken by Eastern Sages to the seats of occult learning in India, and after initiation into their mysterious fraternity he visited Egypt, Thibet, China and Persia.

During his years abroad, say the Records, Jesus was learning and teaching; and these are some of the stories that are told.

One morning, after service in the synagogue, the Rabbi said to Jesus as he sat in silent thought "Which is the greatest of the Ten Commandments?" And Jesus said "I do not see a greatest among the Ten Commandments. I see a golden cord that runs through all of them, that binds them fast and makes them one. This cord is Love, and it belongs to every word of the Ten Commandments. If one is full of love he can do nothing else than worship God, for God is love. If one is full of love he cannot kill, he cannot falsely testify, he cannot covet, he can do naught but honour God and man. If one is full of love, he does not *need* commandments of any kind."

When the people asked "To whom shall we bring gifts? Where shall we offer sacrifice?" Jesus said "Our Father God asks not for needless waste of plants, of grain, of doves, of lambs. That which you burn on any shrine you throw away. No blessings can attend the one who takes the food from hungry mouths to be destroyed by fire. When you offer sacrifice unto our God, just take your gift of grain or meat, and lay it on the table of the poor. From it an incense will arise to heaven which will return to you with blessings."

Referring to the chronic fault-finders and pessimists, the Master said "The man who spends his time in pulling other people's weeds can have no time to pull his own, and all the choicest flowers of life will soon be choked and die, and nothing will remain but darnel, thistles, and burrs."

Teaching about God, Jesus is related to have said: "A man's ideal is his God, and so as man unfolds, his God unfolds. Man's God to-day is not God to-morrow. The nations of the earth see God from different points of view and so He does not seem the same to every one. Man gives the name of God to that part of Him which he sees, and this to him is all of God. Every nation has a name for God. You Brahmans call Him Parabrahm; in Egypt he is Thoth; and Zeus is his name in Greece. Jehovah is his Hebrew name, but everywhere He is the causeless Cause, the rootless Root from which all things have grown. When men become afraid of God and take Him for a foe, they dress up other men in fancy garb and call them priests, and charge them to restrain the wrath of God by prayers; and when they fail to win His favour by their prayers to buy Him off with sacrifice of animal or bird. When man sees God as one with him, as Father-God, he needs no middle-man or priest to intercede. He goes straight up to Him and says "My Father!" And then he lays his hand in God's own hand and all is well. You are each one a priest just for yourself. Sacrifice of blood God does not want. Just give your life in sacrificial service and God will be pleased."

Then the Master showed how the Holy Spirit comes when the heart has been made fit and ready —"This holy Breath knocks at the door of every soul, but cannot enter in until the will of man throws wide the door. There is no power in intellect to turn the key. Philosophy and science both have toiled to get a glimpse behind the veil but they have failed. The secret spring that throws open the door of the Soul is touched by nothing else than purity in life and holy thought."

Here is an echo of the words recorded of Jesus in a speech of St. Paul (Acts xx. 35), "It is more blessed to give than to receive." "The wealth, the honour, and the fame of earth are but the baubles of an hour. When this short span of earthly life has all been measured out man's bursting baubles will be buried with his bones. What a man does for his selfish ends will make

no markings on the credit side of life. The good that men do for others becomes a ladder strong on which the soul may climb to wealth and power and fame of God's own kind that cannot pass away."

The records tell of the Master's kindness to all living things. "If man would gain anew his lost estate," he said, "he must respect the brotherhood of life. Whosoever is not kind to every form of life, to man, to beast, to bird and creeping thing, cannot expect the blessings of the Holy One. For as we give, so God will give to us."

The voice that speaks thus according to the occult records is using a different accent from that of the Jesus of the Gospels, but the spirit is his own—the spirit of unfailing affection, tolerance, and sympathy, the spirit that Unitarianism has treasured as the ideal essence of humanity cast in the mould of divinity. Wherever men seek to mould their own lives according to this divine ideal, there is the Church of God however strangely named or nameless. Whatever makes for divisions among men and women is of the ranks of God's enemies—whatever makes for unity is Godlike and essentially Christian.

Golden Silence.

O Beautiful Silence, so calm and serene,
Distilling thy sweetness around us unseen:
In some quiet corner thy presence we find
Most restful and soothing to body and mind.
'Tis thy simple calmness that keeps away strife
And smooths out the troubles of every-day life.
From noisy inventions thou settest us free
The beauties of quiet and wisdom to see.
With thee we can ponder on thoughts of our own,
And choose the right moment for making them known:
With memories golden no words we regret,
And speeches that vex us we quickly forget.

—*L. E. Leland.*

A Visit to the Temple Colonies in Palestine.

The Temple Colonies owe their existence to a religious movement which originated in Wurtemberg in the middle of the 19th century. The main idea of the leaders of the movement seems to have been a very real belief in the coming of the kingdom of God, coupled with a conviction that to prepare the way for that kingdom on earth they should found communities of people like-minded with themselves and work towards that end. As this was not possible in their own country, some of them decided to migrate to the Holy Land, where they might develop their ideas in freedom. Thus in 1868 the first colony was founded at Haifa. From that time on the movement prospered and spread until to-day there are eight colonies in different parts of Palestine. The Headquarters of the Society are in the colony at Jerusalem, and it was there last March, that I sought Mrs. Rohrer, the wife of the President of the Temple Society. Under her kind auspices I saw her house (where are also the offices of the Society), the school for about 50 children and the church, which was a very plain and unadorned building, though of fair size. There are about 200 members of the Jerusalem colony.

We then went to the house of one of the members where the Women's Society was holding its weekly meeting for sewing. There were 12 ladies present. We had an hour's informal talk together, during which I told them all I could about our League and its aims. They showed a keen interest and a desire to strengthen the bonds of sympathy and friendship between themselves and us.

On another day Mrs. Rohrer went with us to Jaffa and introduced us to some of the principal ladies of that colony. I also visited their hospital, a pleasant building with 12 beds, though only two were occupied at the time of my visit. The house is old and inadequate, but they are hoping to build a better equipped and larger hospital as soon as sufficient funds are collected, which they hope will be next year.

We drove round several of the other colonies, mostly agricultural and horticultural, but had not time to visit them in detail. They were very pleasant places, with good houses, large gardens and wide shady roads.

This religious society has no creeds or dogmas. The members set no store on ceremonials but their aim is to live the Christian life so that all may see it. The members engage in all sorts of trades and professions, but their homes are mostly in their colonies, each of which has its own school and meeting place. In Jerusalem the Temple Colony is the pleasantest and best laid out suburb of the town. —*Rose Allen*

Don't use the word "artificial" as a reproach. That's cant. All the world's best and most beautiful things are artificial — works of art. Even Nature is only appreciated by man's trained intellect, by art. —*Charles Hargrove*

Books are not made for furniture, but there is nothing else that so beautifully furnishes a house.

—*H. W. Beecher.*

The Book Corner.

My Dear Reader,—

Have you read "EUROPA'S BEAST?" (by the author of "THE SPANISH FARM TRILOGY," for which he was awarded the Hawthornden Prize a few years ago). The writer, of course, is R. H. Mottram, who is secretary of the Octagon Chapel, Norwich. "EUROPA'S BEAST" (Chatto and Windus, 7/6), can scarcely be numbered among that group of stories which have done so much to strip war of its false glory and for which Mr. Mottram has been hailed as "a man with a mission"; though one of the characters—Raymond Blythway, is a case of arrested development as a result of wounds received in the war. The story tells of life in a provincial town; there is not much in it by which it can be compared with the greater works of the writer, and one almost wishes that some other means than a 'plane accident had been devised to rid the lovers of an unwanted third. But the whole effect is that of a tale which is worth the telling.

The other day a friend of mine handed me a book by Virginia Woolf—"A ROOM OF ONE'S OWN"—(Hogarth Press, 5/-). This is a highly interesting essay, for under the guise of fiction it seeks to deal with the topic of the effect of past and present circumstances upon professional women writers. The conditions which are favourable to imaginative work are discussed. There is an imaginary sister of Shakespeare — "gifted but alas, she died young and lies buried where the omnibuses now stop, opposite the Elephant and Castle. . . . Now my belief is that this poet who never wrote a word still lives in you and me and many other women . . . for great poets do not die, they are continuing presences; they need only the opportunities to walk among us in the flesh." The writer goes on to outline the effect comparative freedom and independence would have upon women's artistic work in the future.

Speaking of this subject reminds me of a group of biographical sketches of—"WOMEN FREE CHURCH MINISTERS"—by D. M. Northcroft, which is published by Edgar G. Dunstan and Co., London, and may be had from the Bookroom, Essex Hall (6d.). This pamphlet has an interesting preface by Maude Royden, and also gives brief outlines of the work done by twenty-two women ministers, ten of whom are serving in the Unitarian Churches.

"BYGONE DAYS AND NOW" is also written by a Unitarian—Charles Wicksteed—(Williams and Norgate Ltd., 2/6), and is A PLEA FOR CO-OPERATION BETWEEN LABOUR, BRAINS AND CAPITAL. This is an interesting book. It speaks of industry fifty years ago, and shows how old abuses have ceased to exist. This happier state of things is attributed, by the writer, to the harmonious working of Labour, Brains and Capital—which is likened to a "Three Legged Stool." These three are all-powerful and it is sheer insanity for them to work otherwise than in partnership. Many of our great industrial achievements illustrate the success of this scheme of things—Roads, Railways, Bridges, etc. "Competition is the life blood of our industrial existence and wealth . . . . and the present abnormal state of unemployment . . . . is entirely the result of strife, principally of the Great War." But why competition, I should like to know, which leads inevitably to waste and the need for charitable institutions and eventually to war which the writer deplores so much? The scheme which the writer suggests can never be more than a palliative and its methods have long ago been "weighed in the balances and found wanting."

In the industrial organisation of the future all must have equal opportunity of enjoying that well-being which they create. Why not really give co-operation, i.e., mutual help as contrasted with self-help a trial?

You were asking me for suggestions relating to the study of Adolescence and I think I have come across what you require in:—"YOUTH"—by Olive A. Wheeler, D.Sc. (University of London Press, 5/-). This is a study of the Psychology of Adolescence and its bearing on the Reorganisation of Adolescent Education. This book is intended for two types of reader: First, those who are seeking scientific facts concerning the adolescent, and second, those who wish to know more about the educational problems which are to be faced in this task of reorganisation. Another useful book on the subject is:—"THE ADOLESCENT IN RELATION TO ADULT EDUCATION"—being a report of the subject discussed by the British Institute for Adult Education at its Eighth Annual Conference held at Balliol College, Oxford, last year, and published by that Institute at 2/6. The inaugural address was given by Principal L. P. Jacks on "The Broader Meaning of Adult Education." The chief business of the conference was to discuss the problem of Adolescent Education in Relation to Employment. The reports of three group meetings held during the week-end are included on:—"The Relation between Adult Education and Religion"—"Adolescent and Adult Education in Rural Areas"—and a very useful report on "The Drama in Adult Education," led by Miss Lena Ashwell. Also I recommend to you a pamphlet entitled "The 'Teen-Age Scholar," a study in Adolescence by G. Braham, M.A., B.D. (National Sunday School Union, 4d.). This deals with the method

of approach to the subject; physical characteristics and mental changes during adolescence; and of the bearing of these changes upon the dawning religious experience, of which the writer says:—"It is a new interest and very many speak of it as a new awakening. It is spontaneous, like an interest in art or music, or the love of nature. Where no set forms have been urged, the religious emotion comes forth as naturally as the sun rises."

"THE IDEA OF GOD," by the Rt. Rev. A. A. David, D.D., Lord Bishop of Liverpool, is, as you probably know, the Essex Hall Lecture for this year (Lindsey Press, 1/-). This is a valuable contribution by a modern Liberal Christian, and in many respects he is nearer the Unitarian interpretation of our relationship with God than that of the "ordinary Christian." When he speaks of the "unique revelation of Christ," however, the Modernist and the Unitarian find themselves at the parting of the ways.

"THE TEMPLE IN THE OPEN," by J. Tyssul Davis, B.A. (C. W. Daniel Co., 2/-), reveals to us the riches of nature, and succeeds in making us realise that we are indeed at home in the universe; that there is harmony pulsating throughout nature of which we are a part, that that same "something which had spoken to primitive man out of the prairie grass and the whispering trees and the wind and the sunrise and sunset," is speaking to us to-day, for the temple of God cannot be created out of stone walls and carved wood alone, however ornate or dignified those may be. Unless there is a group of men and women gathered together for worship who bring with them the knowledge of the presence of God there can be no true church. "THE TEMPLE IN THE OPEN" takes us "into the sacred places of nature with love and goodwill in our hearts, for once the good in us speaks, the God in nature will answer in the stones and the grass, and the trees and the birds and the bees, and in the over-arching canopy of sky, and the caress of the wind." Yours ever,

ROMOLA.

The Unity Fellowship.

Our Isolated Correspondents' Secretary, Miss T. F. Mills, Lowmandale, Cheltenham, sends the following from a Palestine correspondent:

"I am not at all a Jewish chauvinist; I have no special sympathies for present Jewry in Palestine and for the official materialistic-atheistic Zionism, and regard both of them only as a first step towards a real religious renascence of Jewry and Judaism in the spirit of the Jewish prophets and the historical Jesus. . . I requested the Government to register me as a member of the independent Moslem Indian "Ahmadiyya" Community which is a really religious and ethical and not a nationalist and political body. . . An unknown friend has sent me some copies of the *Inquirer* with very interesting articles about Bahaism and the General Assembly of Unitarian and Free Christian Churches of which I am a subscribing member. The *Inquirer* is a very interesting periodical. (This friend also sees the American "*Christian Register*" and the "*Unitarian Monthly*".) Very interesting was your information about the Bishop of Liverpool's lecture on "The Idea of God." The famous Rabbi Akiba (1,800 years ago) used to say: "There is nothing new under the sun," but yet, a half-Unitarian Anglican Anglican Bishop is something new!"

We are not quite sure what a Half-Unitarian is, and we doubt if the Bishop of Liverpool would accept the designation. *Theologically* one must be either a Unitarian or a Trinitarian (unless a half-Unitarian is a Binitarian, and I have met ministers of various denominations who were ready to admit the latter theology, believing in the two-in-oneness of Christ and the Father). But if as we maintain so strongly to-day Unitarianism is the unity of man in pursuit of the single saving truth in politics, morals, economics, and religion, then, we think, there must be a large number of Anglican Bishops, and members of all churches who are quite half Unitarians. Let us be as ready to work with them for the good of mankind as the Bishop of Liverpool is ready to work with us. He has shown himself a good friend to our Liverpool ministers from what we hear.

A.W.V.

NEXT MONTH—

"THE LIGHT OF UNITARIANISM"

BY REV. H. E. SMITH,

of West Derby, Liverpool.

A recognition of the Christian character of our Faith by an Anglican Clergyman.

In the kingdom of Ivan the Fool, says Tolstoy's story, it was the rule that whoever had hard places on his hands came to table, but whosoever had not must eat what others had left.

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The Summer School for Teachers.

Singsongs, games, and dancing in the library of Manchester College, the fraternisation of the lunch table, the visits which we made to the other colleges and their gardens, our trips on the river, tea at the homes of Mrs. Carpenter, Dr. and Mrs. Jacks, and Dr. and Mrs. Gow, the excursion to Gloucester where we saw the cathedral, our own Barton Street Chapel and the old houses where Robert Raikes began his Sunday Schools one hundred and fifty years ago, all these things helped to make us teachers, who gathered together in Oxford last month from all parts of the Kingdom for the R.E.D.'s Summer School, feel at one.

But it was not simply to have a good time that we met together. We went to Oxford to consider our common task of "The Teaching of our Faith"; and we have come away helped considerably by what the Rev. R. V. Holt said to us about the importance of being definite in our teaching, by what the Rev. R. W. Wilde said with regard to the use of the Bible, by what the Rev. W. J. Carter said about God, by what the Rev. Mortimer Rowe said about the presentation of the story of Jesus, and by the practical words of Mr. P. M. Oliver, M.P., on the working of our faith. The discussions we had upon the points raised by these speakers, when we had divided into groups of Senior, Junior, and Primary teachers under the leadership of the Rev. F. Cottier, Miss Mary Francis, and Miss Jessie Sutcliffe respectively, have been wonderfully stimulating.

We listened with pleasure also when Miss Sutcliffe spoke about story telling, and Mr. Badman about Dr. Hayward's method of "Celebrations," and the Rev. A. W. Vallance about the experiments being conducted by his Pendleton teachers concerned with the social life of their school. We liked the stories Miss Sutcliffe inspired some of her audience to tell and the practical illustration of a "Celebration" of the League of Nations Ideal which resulted from Mr. Badman's paper.

However, we have come away with something more than intellectual stimulus. Manchester College is to all in our churches and schools a source of nourishment in the things of the spirit, and we did not fail to make use of the College Chapel. It was good to be in that large Sunday morning congregation when Dr. Gow preached. We were glad to have our own service in it the same evening when the Rev. J. W. Cock was the preacher. The Communion Service conducted by Dr. Gow will be long remembered, and also the Valedictory Service when Mr. Cottier gave the address. And each morning before the day's lectures or other business began we assembled in the chapel for a short service.

This report must not close without mention being made of the obligation under which all who attended the school feel themselves to be, to Miss Tarrant, Chairman of the Summer School Committee, to the Rev. Bertram Lister, Secretary, R.E.D., to the heavily laden local secretary, Mr. Garrard, to our genial host and hostess, Mr. and Mrs. Holt, and to Dr. and Mrs. Gow, who not only attended most of our sessions, but went out of their way to make the youngest and most shy of us feel at home within the walls of the College.

E.H.

Another Decalogue.

"THE TEN COMMANDMENTS OF THE CHURCH."

A Correspondent writes to ask for separate copies of the "Ten Commandments of Church Membership" published in our last issue, but we have no such copies printed, and unless there were a fairly extensive demand for them it would not be worth while reprinting them. Before asking whether any individual propagandists or Church Committees would like to place provisional orders for a reprint on a card or on paper, suitable for distribution through Church Bookstalls, etc., we are printing *another* "Ten Commandments of the Church" on similar but not identical lines. These are adapted from "The Ten Commandments of the Synagogue" quoted in the "Jewish Chronicle" for April 4th, 1930. If there is any demand for either form of these "Commandments," applicants might write to the editor stating which they prefer, and how many copies they would take if reprinted as a card or leaflet.

1. I am thy Church, thy congregation's centre, which can bring thee out of the bondage of worldly cares into the freedom of higher thoughts and feelings.

2. Thou shalt have no other dates or engagements before mine. Thou shalt not make unto thyself any poor excuses or would-be reasons for staying away, either on account of a little rain from above or a little slush and snow under foot, or some things to attend to around; for I, the Church, will not accept excuses that would not be given in the case of theatre, concert, or other engagements.

3. Thou shalt not make claim in vain that thou art as good a Christian even without Church attendance, for the Church is the religious home

for the congregation, and thou with thy family shouldst be at home in it.

4. Remember the hour set for the services and keep to its time wholly. All the rest of the week thou hast for other things, but the Sunday hour of worship is for the Church alone. On it thou shalt not be tardy, neither thou, nor thy son, nor thy daughter. But thou shalt remember that thy late-coming, even as thy leaving before services are over, will disturb the devotions of others. Therefore thou shouldest come always on time.

5. Honour the decorum of worship, and in order that its best standards be maintained, promenade thou not down to thy pew while the congregation is kneeling for prayer, or hearing the Reading.

6. Thou shalt not kill the spirit of the responses by helter-skelter reading.

7. Thou shalt not adulterate thy devotions with needless whispering or idle conversation.

8. Thou shalt not let thy thoughts go stealing to other subjects during the services.

9. Thou shalt not falsify the true neighbourliness of religion by resenting a stranger in thy pew.

10. Thou shalt not covet a much-abridged service; thou shalt not covet sermons whose sole merit is their shortness, nor the introduction of anything not in keeping with the decorum and devotion of a House of Worship.

National Unitarian & Free Christian Temperance Association

ROYAL COMMISSION ON LICENSING.

In previous articles I have shown (a), the very urgent demand made by witness after witness for a reform of the law as regards Clubs, and (b), the good results accruing from the reduced hours for the sale of alcoholic drink on licensed premises.

I want now to bring to the notice of those who are not reading the reports of the evidence given before the Commission (and it is safe to say very few have the opportunity of doing so), the facts respecting the efforts of licensing benches throughout the country to reduce the number of public houses and thus further to lessen the temptations to drink which are at present far too many. A large number who are slaves to the drink habit can be helped in this way and it is greatly hoped that the findings of the Commission will result in a drastic closing down of drinkshops during the next few years. To that end, as is shown hereunder, it is necessary to increase the compensation levy considerably and this the brewers and distillers can well afford to pay out of the enormous profits they are making.

Now for "chapter and verse," and here it will be observed that not only are redundant licenses dealt with but also applications for new licenses. Note the statements of the following witnesses:

The Clerk to the Liverpool Licensing Justices, referring to the new Housing Areas on the outskirts of the City reported that the Council had resolved that on no land belonging to the Corporation was there to be a licensed house as they were afraid of reproducing conditions with which they were so familiar in the older areas. Bitter experience had evidently not been lost on the "City Fathers." Would that all municipal authorities were as wise. A *genuine unbiased* demand on the part of a substantial majority of the tenants should be forthcoming before a public house "Improved," "Trust,' etc., or an off-license is allowed on any of the new Housing Estates. Such drink shops are generally not far from the borders.

The Chairman of the Plymouth Licensing Justices stated that concurrently with the reduction of the number of licenses there had been a marked reduction in apprehensions for drunkenness. He said that clubs should be placed under the Licensing laws as at present they are established in areas where ordinary public houses are closed as redundant and, also, *in places which had previously done very well without drinking facilities.*

The Chairman of the Leeds Licensing Committee said that licenses regarded as suitable for extinction could not be closed as the compensation fund was inadequate. The levy should be increased as the change in the value of money in post-war years involved much higher capital payment for every on-license extinguished.

The Clerk to the Birmingham Licensing Justices said that the Compensation levy paid by the Trade should be such as to bring it *into closer relationship with the amount due when a license is extinguished.*

The Clerk to the Walsall Licensing Justices stated that the present system of Compensation levy was entirely wrong, being based on the rateable value of the premises whereas the compensation due depended on the trade done.

Other witnesses gave similar evidence, and several were of the opinion that the monopoly value of a license should be paid into the Compensation Fund, and, further, that clubs selling intoxicating drink (nearly all of them do), should pay the Compensation levy. This, one supposes, would automatically happen were clubs licensed as they ought to be.

As mentioned in a previous article, licensing authorities are in some cases averse to closing public houses in case uncontrolled clubs should take their places. In other words they refrain

from ending an evil, fearing the coming of a greater.

The Chairman of the Monmouthshire County Licensing Committee admitted that in his area there is is a large number of redundant licenses, and said that one of the causes stopping their reduction was *the absurdly generous scale of compensation paid and the very low levy made on the publican.* This witness—Sir H. M. Jackson, Bart., added: "Hardly ever have the parties been found to agree before the committee as to the amount of compensation and it has had to be referred, under the act to the Inland Revenue Authorities; nor is this to be wondered at seeing the excessive amounts, according to our views, that are then awarded. Frequently three times (and often more than that) the value of the whole building and business combined is paid and the property given back to the owners. Sir H. M. Jackson said, further, that his committee was unanimously opposed to the present system of allowing public houses to be closed for the sale of intoxicants, and open for the sale of other refreshments as it leads to wholesale breaches of the law, especially on Sundays. The committee also objected to the law allowing a landlord to supply his "friends" after hours as it leads to frequent abuses of the privilege. No such privilege is allowed to traders under the Shops Acts of supplying their friends after closing time.

Several witnesses spoke about off-licenses and it is very evident that this matter needs more serious attention than it has yet received. There are far too many of them. Grocers' Licenses should also receive more attention from the social reformers as they are responsible for much drinking, especially on the part of women.

As things are at the present time it is obviously a case of, heads the liquor trade wins, and tails the nation loses. —*E. F. Cowlin,*

NOTE: Temperance Sunday is as usual, the last in October, namely October 26th.

What we can know about God

BY H. BODELL SMITH.

Study Course (20) in 13 short chapters—one for each week or Sunday in the quarter, for Sunday Class or Weeknight Discussion Circle.

(10) PURPOSE AND WILL.

When in a preceding section the subject of design was considered as witness to the action of the Divine Mind, it was indicated that design implies purpose. The fact that all human beings are created dependent upon each other shows that they are constituted for mutual help and co-operation. They are designed for that, and by that means they become individually and collectively more perfect—which is the great end and purpose of life.

That all human beings shall become perfect in character and personality, in all their powers and possibilities is evidently the purpose for which they were created. We are sure that a vegetable is designed to reach the complete development of its nature, to realise the whole of its possibilities,—in other words—to reach its perfection. We can be no less sure that man is made for the same purpose,—the complete realisation of the perfect development of his whole nature. We can know that is what God intends for all mankind; that He will provide time and full opportunity for it, and therefore that it is His Will that such realisation shall be completely fulfilled for all.

Design surely indicates a Will to carry into execution what is designed. Indeed all the forces of the Universe bear witness to the exercise of Will. There can be no movement of any kind apart from the motive power of Will. Every movement God makes is by his Will. All movements are by some Will-power either that of the Creator or that of some living creature. It is obvious then that the Creator not only manifests the possession of a Mind at work which plans and designs the whole of creation and that in everything he has a purpose in view, but that He also wills that His purpose shall be fulfilled. It may be in ways we do not know or understand, and His purpose may not in all created things be what we think it is, but whatever it be we may be sure that He has the Will for its realisation.

To make plans without the will to execute the same cannot be true of the Creator when we see His workings around us everywhere, as well as within ourselves. We know that He has intelligent purpose in all things and the will to realise it. Such knowledge of God is possible to every human mind that is reasonable, and His almighty power to fulfil will be considered next.

(11) ALMIGHTY POWER.

Is God Almight? If not then it is doubtful whether all the hopes of humanity that are reasonable,—the grandest hopes of the human soul—can be fulfilled. But if He is really almighty to accomplish everything that is good and right those hopes will be fully justified. Of course the almightiness of God does not mean the power to realise contradictions. To say that God cannot make a thing to be right and wrong at the same time, or that He cannot make a thing to be at the same moment straight and crooked, is simply saying that He cannot contradict Himself, that it is impossible for Him to do wrong.

The almightiness of God means that with Him all things are possible which are true and right,—which are in accord with the divine order of the Universe. The problem of evil is cited by some to prove that God either can prevent evil or that He cannot, and the fact that He does not prevent it shows either that He cannot or will not,—that He is not almighty, or if almighty, He is not all-good. But that apparent difficulty arises from a misunderstanding of the problem. What is evil? It is something which is partial and relative, called evil by man because it gives him pain and makes him suffer inconvenience. Earthquakes and volcanoes may be necessary in relation to the whole of creation, but they are evil in relation to man's comfort and safety. Man in his ignorance makes mistakes, does what is wrong, which is called evil, but it is impossible for him to learn how to do what is right without making mistakes. He who never makes them makes nothing. The mistakes and sins of the prodigal, caused him misery and suffering, but they were educative and showed him the need of seeking the better way. If pain and suffering are necessary to teach mankind what is wrong, it is not absolutely an evil but is a necessary part of moral education. Man cannot become God-like except by his own effort, by experiments of various kinds. He cannot know what he should know without running the risk of errors and blunders, and if he wilfully does wrong he has to take the consequences, and all these teach him

what he could not or would not learn any other way. Man has to earn his heaven, his divine perfection, by making it himself, so that he gets it by his own merit and deserving. All so-called evil is part of the necessary drill and discipline in the great school of life. There is no such thing as absolute evil. Temptation is considered to be an evil, but it means a testing, and without facing such trial a man cannot be a real man. God puts him through it for his own good, places the choice before him to test what condition he is in.

There is no power that can frustrate the realisation of the Creator's purpose. All experiences are made to contribute to that end. God cannot fail.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

(12) DIVINE PERSONALITY

"God is a Spirit." How then can He be a Person? What is a Spirit? It is breath,—an atmosphere. God is consequently a pervading atmosphere. Ah! but it is an atmosphere that is the Life Giver,—the Spirit of Life, the living energy of the whole Universe possessing in itself all the power of Creative Mind, Purpose and Will. It is difficult to conceive how that can be,—but—is not man a spirit of the same nature as God? Yes, but man is clothed in bodily form and we know what he is like. Do we? Have we seen what man himself,—his spirit, is like? Do we know him who is inside the fleshly body in any other way than by his doings, his influence, his interior disposition? We know God in the same way.

We may be sure that God who has made Man a person is not less personal Himself, but more,—the perfection of personality. What God has put into man He must possess within Himself, otherwise He could not give it. Think what the imperfect personality of man is! Can his influence be measured? Can anyone know where his personal influence ends? That of Plato, Socrates, Shakespeare, St. Paul, and Jesus? Who knows how far the personal influence of any good character extends, however humble? It is a leaven, working its way from person to person making them all that much truer, leavening the whole lump. Who can put bounds to man's thought? It can go to every part of the world He can think of people in distant lands thousands of miles away. His thought can stretch back to Abraham and David, to the dawn of human history, and to the earth before there was any human life upon it, and it can go forward into the far future to that millenium when earth will be the kingdom of heaven, and when all soul's in God's universe will be happy in complete union with Him. Here in man are the glimmerings of infinity, the human spirit showing us something of what the all-embracing Spirit of God is like, and how God even more than man can be a Personality, embodied in His own creations, His own thought-forms as expressions of Himself, for—

"All are but parts of one stupendous whole
Whose body Nature is and God the Soul."

(13) INFINITE LOVE TRIUMPHANT.

If we know much of human nature we know the wonderful affection of a true mother for her child, of a good father for his children, of heroic self-sacrifice often exemplified by man and woman giving their lives to save others. The young man in the exploded and burning coal mine at the bottom of the shaft, the last chance of getting into the cage to be drawn up to safety, the men struggling to get in, only two left, and room in the cage for one more, and the young man says to the other,—"You get in; you have wife and children in need of you, and I have only myself" and so for others, he faced the death-dealing fire. Alice Ayres the nurse-girl saving the children from the burning house and losing her own life. The young man at the sea-side plunging into the tide to rescue an aged clergyman, and himself drowned. Sir Philip Sidney, dying on the battle-field at Zutphen, refusing a drink of water that another wounded soldier might have it, saying "Thy need is greater than mine." Such instances could be multiplied a thousand fold if we knew all. Do they not express the marvellous love that is in human nature?

Where does that love come from? From nothing—nothing comes. It is implanted in humanity by the Creator. What He has put into human souls He has in Himself in infinitely larger measure. He is the Universal Father possessing love that is all embracing, that is infinite, that is over all and in us all. We know that God is Love through the love He has implanted in mankind. We know God by what He does, in the same way that we know our fellow man. We know too that His love cannot fail to achieve the complete fulfilment of divine righteousness in all and every human soul; that no human power can for ever stand against the love that is almighty, and that God must triumph over all obstruction and opposition and win the whole of mankind into complete union with Himself.

Do we not see how that all real evil is self-destructive? Is it not true that no such evil is permanent success, and that no real good is failure? The prodigal at last is made to choose the right by the sufferings he has brought upon himself, and the prodigal nations spending their precious substance in riotous living, and squandering it in barbarous slaughter of murderous warfare, are compelled at last to turn from the error of their ways and to take counsel together how to abolish war and to live together in peace. That is the Almighty Love at work in humanity. It is succeeding all the time however long its secret working may be.

Is it not plainly evident in the works of nature that the Creator expresses Himself in the love of the beautiful, in the grandeur of design, in orderly law and government, in the mind and soul of man? God is working in the history of human progress, for every step of real progress in the conquest of Truth, the increase of human justice and goodwill, is indisputable proof that the Divine Love is succeeding in the gradual realisation of His Will in human affairs. His Love is at work in the discipline of human experience, in all struggles for real betterment, in the slow and sure education of the whole race towards truth and righteousness and that "far-off divine event to which the whole creation moves."

Evolution has been described as the process of crawling up a hill a foot at a time and only slipping back eleven inches. It has also been defined as "the name we give to that universal discontent that cannot leave well alone; that is for ever improving upon the perfect, and must always follow the superlative with the comparative—the urge that produced man from protoplasm, Hellenic culture from barbarism, and the Flying Scotsman from the Rocket. It is the restless, ambitious spirit of the Universe." Both statements are correct; but remember with them the words of W. H. Carruth:

"Some call it Evolution, and others call it God."

"When Ye Pray."

"And this I pray, that your love may abound yet more and more in knowledge and discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." *Phil. i.* 9-11

This prayer of Saint Paul's is essentially a prayer for the essential possession—a right sense of values. In his letter to the Corinthians he has asserted that no good qualities are worth anything if there is no love behind them. It is equally true that the warmest affection is valueless apart from knowledge. The affection of the most loving mother for her baby is useless if she feeds the child on unsuitable food through her ignorance, causing the baby to grow up an invalid and a weakling. Love can only make its effect in life when exercised with discretion and discernment; it needs the backing of a practical education, and that education in turn must be based on a realisation of the qualities that make for happiness in man—endurance, unselfishness, peacefulness, adventurousness. There are two things to be prayed for, good impulses and sound knowledge, and the latter can only be earned by conscious effort. Paul prays to be clear of offence "unto the day of Christ" that is the day of the triumphant return of Christ which he never quite gave up expecting, though his later letters say less about it. Unitarians do not expect Jesus to return in the flesh, but we do expect the Christ-spirit to return whenever a mind and body are fitted to receive it for the glory of mankind, and all the "fruits of righteousness" are surely "through Jesus Christ" since it is the vitality of his teaching and living which ripens them in the characters of his followers.

O God by whose spirit we are drawn to seek the good, the beautiful, and the true, grant that we may be content with no blind impulses towards right living, but that disciplining our minds by the good we can see, hear, and read, and by learning from the lives of artists, prophets and leaders of the people, we may show forth Christ's spirit in our own lives, yielding fruits of righteousness to make them as fruitful trees, worthy to stand in the garden of God. Amen.

OUR LAYFOLK.

Mr. E. H. M. Parry, a son of the late Rev. Edward Parry, of Tavistock, has taken the degree of L. es L. at Lille. Miss Margery Hall, of Brighouse has taken a 1st Class B.A. degree at Manchester University.

Mrs. L. Edwards, A.T.C.L., of Cefn Coed has completed sixty years, voluntary service to the church as organist, and has been presented with a silver spirit-kettle by the members as an acknowledgement of their appreciation. Mrs. Edwards is the daughter of a former secretary of the Church, and the office is now held by her husband.

Mr. Frank Wellstead has been presented with a handsome oak clock in acknowledgement of his services to the chapel at Wareham, for nearly half a century as secretary and organist.

Mr. Chuter Ede, Labour M.P. for South Shields, and a Unitarian holds the first place for attendances at Divisions in the House of Commons during the last session, his total reaching 484.

OUR MINISTERS.

The Rev. Sam Crook is to begin his ministry at Cirencester on September 1st. He follows the Rev. Henry Austin, who died last year, after being minister at Cirencester for 62 years.

The Rev. F. G. Rees has retired from the ministry of Trebanos and Gellionen, and he and Mrs. Rees have received presentations from the congregations.

The Rev. A. J. Heale, of Lydgate, has been appointed Minister and Warden of the Blackfriars Mission, London, as from October 1st.

The Rev. W. Whitaker, M.A., is leaving Birkenhead for Knutsford (with the charge of Allostock) in September.

The Rev. S. P. Whitehouse was presented by members of his congregation (All Souls', Belfast). with a silver salver and notes, on the occasion of his marriage to Miss Kelly.

The Rev. J. Brett Davies has received a welcome at Pudsey, and the Rev. Thomas Graham at Crewkerne. The Rev. J. Harry Smith, of Accrington is to become District Minister to the Sheffield Association as from October 1st.

The Rev. John Lewis, B.Sc., a recruit from the ministry of the Presbyterian Church of England, has accepted an invitation to Ipswich.

The Rev. Basil Viney, of Kendal, is moving to Wood Green Church, London, in November.

The Rev. Fred Hankinson, who has been visiting prisons in Hungary, Roumania and Czechoslovakia, is representing the Howard League at the International Prison Congress held at Prague from August 24th to 30th.

People should be afraid of doing wrong, and of that only. Otherwise, if they only don't do wrong for fear of being punished they *have* done wrong in their hearts already. It is said that one's desire to please God should be one's first motive, but He would never be pleased with us if it were. When a father sends his son out into the world—suppose as an apprentice—fancy the boy's coming home at night, and saying "Father, I could have robbed the till to-day; but I didn't because I thought you wouldn't like it." Do you think the father would be particularly pleased? He would answer, would he not, if he were wise and good, "My boy, though you had no father, you must not rob tills"? And nothing is ever done so as really to please our Great Father, unless we would have done it, though we had no Father to know of it.

John Ruskin (adapted).

Recent Events.

BELFAST.—The General Synod of the Non-Subscribing (Unitarian) Church of Ireland met in July, the annual lecture being given by the Rev. R. Nichol Cross, M.A., on "The History of the Principle of Subscription during the past Hundred Years." The Rev. John Barron, of Ballyhemlin, was appointed Moderator.

Week-night Services are now being held at York Street Church, the first of them being conducted by the Rev. Dr. Preston Bradley, of Chicago. The fourth Anniversary Service of the present ministry at York Street will be held in the Ulster Hall on September 28th.

BOLTON-ON-DEARNE held their Flower Pageant on July 20th, with a procession in the morning at which the Flower Queen, Miss Hilda Miller, attended, and was then crowned during the service. The Church is now being repaired and painted by voluntary workers associated with it.

BRIDPORT.—Fourteen new members have been welcomed into Church Membership at a special service, receiving certificates from the minister, Rev. G. Randall Jones, M.A., B.Sc., B.D.

CAPETOWN has warmly welcomed the Rev. S. T. Pagesmith on his arrival, and he is at present relieving the Rev. Ramsden Balmforth from pulpit duty, and is working in the Capetown district before visiting such centres of population as Pretoria, Johannesburg, and Durban. He reports keen interest in the coming missionary effort, which will begin at the end of September with a series of experimental services in Pretoria.

CHANNING HOUSE SCHOOL, Highgate, held its speech day on July 12th, commemorating at the same time the centenary of the birth of its founder, Matilda Sharpe. The proceedings included a service conducted by the headmistress, Miss Alice Haigh, M.A.; an exhibition of classical dancing in the grounds of Fairseat, and a performance in English of the "Antigone" of Sophocles. A centenary fund is being raised to found a memorial leaving scholarship of £1,100 of which £650 has been received.

CHOWBENT has celebrated the centenary of Robert Raikes' third jubilee by special memorial services, and an exhibition of relics of the founding of the Sunday School in Harrison Fowt, in 1799.

ILMINSTER.—Colonel M. Locke Blake has left £500 to the Church as well as £500 to the Western Union of our Churches.

LIVERPOOL.—Bootle held their annual Women's Service on August 10th, seven women of the congregation taking part. Mrs. Harris, secretary of the Bootle Branch of the Women's League, delivered a very thoughtful sermon on the subject of "Personal Responsibility in a World of Law." Miss Wilkins sang a solo, Miss Stubbs was the organist, and Mrs. Wellings, President of the League Branch, Mrs. Taylor, Mrs. Boyes, and Mrs. Parry also took part. The flowers were beautifully arranged by Mrs. Askew and Mrs. Johnstone. The Hamilton Road Mission at Liverpool is appealing for £400 towards repairing the floor of the Church Hall. Donations may be sent to Mr. Norman Hall, 18, Percy Street, Liverpool.

LONDON.—The 51st Annual Flower Show was held at Dingley Place Mission on July 16th, the prizes being presented by Mrs. Minnis. Woolwich and Plumstead are to open their new Church building at 4 p.m. on Saturday, August 30th, when the sermon will be preached by Rev. Dr. H. Gow, of Oxford.

MANCHESTER.—The Church at Longsight was struck by a thunderbolt which set the roof on fire on July 29th. Somewhat extensive damage is fortunately covered by insurance. The congregation at Pendleton held its first "Visiting Sunday" (an idea borrowed from York Street Church, Belfast), on July 20th, when 41 members attended morning service at Dean Row Chapel to which they went by private bus. Some fine singing from the combined congregations helped to make the service most inspiring. Heavy rain in the afternoon rather spoilt the intended local ramble which was to follow the picnic lunch in the Schoolroom for which the Dean Row Women's League had very kindly made preparations, and the visitors returned to tea and evening service at Pendleton earlier than they might otherwise have done.

MOTTRAM held its annual Sunday School Festival on July 13th with a procession to the Market Place where the Rev. F. Hall delivered an address. The Rose Queen was present with her attendants at the afternoon service, and the evening service was conducted by members of the Sunday School. Mrs. Baddeley presented prizes

NEWCHURCH.—A Women's Sunday was held on July 20th, the most successful afternoon and evening services being conducted respectively by Mrs. Disley and Mrs. Scaife, of Rawtenstall.

SHREWSBURY.—The Annual Outing of the High Street congregation and Sunday School was held on August 18th, when a party of over 60 went by motor coach to Dolforgan, Kerry, in Montgomeryshire, the country house of a trustee of the Church, Mr. J. B. Willans.

TENTERDEN welcomed a visit from Professor Mattmuller and a party of Swiss Students on July 5th, and hope to see them again next year. An international service was held the following day. There was a summer Flower Service on July 13th the Sunday following the Sunday School outing to Dymchurch, in which nearly 100 members and children took part.

WALLSALL held its 16th annual Rose Services on July 13th, and had a garden party the following Saturday opened by the Mayor and Mayoress.

WAREHAM Chapel celebrated its centenary on July 23rd when the summer rally of the Southern Unitarian Association was held there, presided over by the Rev. V. D. Davis, B.A.

SUNDAY SCHOOL ANNIVERSARIES have been held at Altrincham, Billesley, Chester, Manchester (Renshaw Street), and West Kirby.

WOMEN'S LEAGUE.

The Birming District League met on July 5th at the little old chapel at Kingswood which with its manse and graveyard are a relic of the Five Mile Act. On the tombstones appear the names of several well-known Birmingham Unitarians. The City of Birmingham has now come so near that there should be a good opportunity for a revival of life in the Church, and we hope that the League will play a part in bringing religion into the lives of the hard-working women in the neighbourhood.

At the Manchester District meeting on the same date Miss Elliot, of Altrincham, conducted the service and preached on "What is Truth?" at Dunham Road Chapel, Altrincham. Three hundred and thirty members attended, representing 38 branches of the League.

The South-Wales District Branch held its summer outing to Southerndown recently, 40 members being present from four branches. The annual meeting was held at Aberdare, and the reports from branches showed a year of hard work to help the Churches financially, often using such phrases as "none idle," "the League is the life of the Church," and "our League does the

donkey-work of the Church." The women of one congregation which has suffered most of all have provided a treat and social for its Sunday School children. Mrs. Spencer, of Sharon, Mass., and Miss Buckingham, of Boston, U.S.A., were present, bringing greetings from the Women's Alliance of Goodwill at the Sharon Church. The meeting concluded with an address on "Women and the League of Nations" with reminiscences of Geneva, by Mrs. Shaxby, secretary of the Cardiff and District Committee of the L.N.U.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

This month, "For the Children" is "By the Children." Does that remind you of anything? If it doesn't, ask your Daddie if it reminds him of something. Well, here are two little contributions, one in prose and one in verse, by two scholars belonging to the same Sunday School, though not to the same class. The story is very good for a wee maid of ten summers; isnt it? The pretty verses are by an old contributor. I don't mean old in years. What I mean is that Jessie, who is an old young friend of my own, has been sending stories and verses to me for quite a long time. And, now, let me say a big "Thank you" to Jessie and to Dorothy, as well.

A ROSE AND A DAISY.

One day a little daisy on a lawn which belonged to a big house lifted her head. Just as she was going to drop it again a beautiful tea-rose said,

"Why do you only lift your head in the morning, and droop it at noon? Why not lift it all day, as I do?"

The little humble daisy said "The reason is because I have only a little stem, whilst you have a stem and a tree to hold it. But that does not make me unhappy. You are sometimes plucked and put on wreaths, or left to die in shop windows."

The rose listened to this and said

"That is true; only yesterday I heard the gardener say to another man 'There is a nice rose to put in your little girl's bouquet.'"

The next morning, when the daisy looked, the proud rose was gone. But the daisy was left to live in peace. *Dorothy Jones, Aged* 10

NIGHT AND MORNING.

The evening sun is sinking low
  Into the west,
The birds of heaven all homeward go,
  Back to the nest.

The sky is full of rosy light,
  Crimson and gold,
Slowly descends the veil of night,
  Purple and cold.

The moon creeps up through clouds of grey,
  Silver and Pale,
Shedding o'er all her soft, clear ray,
  Breaking the veil.

Sweet dreams and peace, and rest descend
  Down to the sad,
God, His angels of sleep doth send
  In slumber clad.

The pale grey sky is gilded o'er,
  As morning breaks,
The happy lark doth upward soar,
  The swallow wakes.

To life, the sleeping world is stirred,
  As fades the dawn,
And man, and beast, and flower and bird
  Herald the morn.

Jessie

A note about poetry for our young Poets and Poetesses:—

I want to tell Jessie that in her last verse she has fallen into a trap which catches all young poets sometime—it is in making the word "dawn" rhyme with the word "morn." It is what they call a "Cockney Rhyme," and although it sounds all right for English people who do not sound their R's in words like "morn," it would not be a proper rhyme for a Scotsman who says "morrrn" (and how nice it is to hear him say it!) For instance "paw" and "jaw" make good rhymes, but "paw" with "war" makes a Cockney Rhyme, and good poets would avoid it. Other examples of "how not to do it" would be "thought" rhymed with "court" or with "wart" or "short," but it is all right rhymed with "brought" or "fought," or any words which have no R in them to make the "aw" sound. *The Editor*

DEATHS.

June 30th, Rev. Bhai Promotho Lall Sen, missionary of the Navavidhan Ashram, Calcutta; July 11th, Mrs. Annie A. Tremain, Highgate, 73; Annie E. Clephan, Leicester, 75; Charles W. Rye, Oldham, 75; July 13th, Mrs. H. Swindells, Mottram, 76; Sir Robert Stout, Chief Justice of New Zealand, 86; Fred L. Dyson, Huddersfield, 65; Mr. and Mrs. George Mead, Northampton, both 80; July 22nd, Mrs. E. B. Rowley, Blackpool, 58; July 18th, David Thompson, Liverpool, 83; July 24th, Isaiah Pawsey, Newchurch, 70; Aug. 5th, Elizabeth E. Brown, Hassocks, 85; Mrs. W. M. Green, Golders Green.

WISDOM IN THE SUNDAY SCHOOL.

They were having a lesson on "The Temptation of Jesus," and the teacher was trying to find out what his class thought about "The Devil" before explaining that he did not believe that a real personal devil existed. But the soil was already prepared in the mind of one bright boy, who exclaimed "There isn't any Devil really, Sir, is there? It's just like Father Christmas; he's your father!"

ORGANISTS & CHOIRMASTERS' CONFERENCE.

The fourth Annual Conference of the Society of Organists and Choirmasters of Unitarian and Free Christian Churches was held at Willaston School, Nantwich, during the August Bank-Holiday week-end.

In the unfortunate absence of the President of the Society, Mr. C. Sydney Jones, M.A., of Liverpool, the opening address was given by the Chairman of the Conference, the Rev. F. Heming Vaughan, B.A., who spoke of the work the Society had already done to help its members in the choice of anthems and music for special services, and in advice about their instruments, and he outlined a scheme whereby anthems might be circulated amongst our churches, and a central music library might be formed.

Papers were given by Mr. H. Y. Templeman, of Rosslyn Hill, Hampstead, on "Music and the Congregation"; by Mr. J. Gilbert Mills of the Church of the Messiah, Birmingham, on "Tonal Reconstruction of Organs"; by Mr. G. A. Cooper of Newcastle-under-Lyme on "Our Music for the Future and how we should choose it"; and by Mr. Ernest J. Cookson of Cross Street, Manchester, on "What *is* wrong with the Organist?" Each paper was followed by animated discussion, which could hardly fail to increase the success of the work of those who were present.

On Sunday morning the members attended a special service at the Unitarian Chapel, Nantwich, at which the Rev. W. J. Carter, M.A., spoke of the religious value of the work of the Church musician. The same evening an organ recital was given at Nantwich Parish Church by Mr. G. F. Crick, F.R.C.O., of Bank Street, Bury, by kind permission of the Rector of Nantwich. Mr. Crick's fine playing was appreciated by a large congregation.

Special consideration was given on the Monday morning to a proposal submitted by the Secretary of the General Assembly, for the publication of a tune book for "Hymns of Worship." After prolonged discussion a unanimous report was drawn up, to be sent to the General Assembly, urging the necessity of a musical edition of this new denominational hymn-book. In the evening an impromptu concert was distinguished by the singing of Mr. W. A. Hamer of Sheffield, the pianoforte solos of Miss N. Barton, of Pendleton, and the magnificent violin playing of Mr. H. Y. Templeman, of Hampstead, with the brilliant accompaniments of Mr. Harold Fleet, of Cambridge. Mr. Gilbert Mills, as usual, kept the party very much alive by his unfailing high spirits.

The success of the week-end was very greatly due to the wonderful kindness of Mr. and Mrs. H. Lang Jones. Mrs. Lang Jones's efficiency as a hostess is beyond all praise, and Mr. Lang Jones proved an admirable chairman during the temporary absence of the Rev. F. Heming Vaughan. By the way in which he entered into every kind of activity, he ensured that everyone present spent a very happy and profitable week-end.

It is hoped that every organist or choirmaster who may see this report will realise the value of these annual conferences, and make a point of attending the next one, to be held at Manchester College, Oxford, during August Bank-Holiday week-end, 1931. The programme includes recitals upon the fine organ now being reconstructed in the College Chapel, and there will be papers and discussions upon the Training of Mixed Choirs, the Limitations and Possibilities of Small Organs; Modern Organ Music (with illustrations), and Chamber Music.

Organists and Choirmasters who have not yet joined the Society are warmly invited to do so. The subscription is 2s. 6d. per annum, and should be sent to the Hon Treasurer, Mr. J. G. Mills, 54, Fountain Road, Birmingham. H.W.S.

DIARY OF FUTURE EVENTS.

Items are published in this column at a charge of 2/- per event, payable in advance for any number of insertions up to six. Secretaries of all church and school organisations are urged to send their dates to the EDITOR as early as possible.

SATURDAY, OCTOBER 4th, 1930.—Manchester District Women's League Rally, Houldsworth Hall, Manchester, afternoon.

THURSDAY, OCTOBER 16th, 1930.—Liverpool District Missionary Association Annual Autumnal Service, Ullet Road Church, Liverpool, 8 p.m.

THURSDAY AND SATURDAY, OCTOBER 16th and 18th, 1930, 3 p.m.—Blackley, Manchester, Fancy Fayre.

SATURDAY, OCTOBER 18th, 1930.—Longsight Free Christian Church, Manchester, Minister's Recognition Service, 4 p.m.

SATURDAY, NOVEMBER 15th, 1930.—Longsight Free Christian Church, Manchester, Sale of Work.

SATURDAY, DECEMBER 6th, 1930.—Pendleton Unitarian Free Church, Sale of Work.

OUR HOLIDAY HOMES.

At Bognor Regis, "Bruce Cottage," has been fully occupied during the holiday season, and when the party of twenty-four boys and girls from Bell Street Mission, London, spent their two weeks in the school holidays there, accompanied by the Rev. and Mrs. W. M. Long, the boys camped in the garden.

The Northern Federation Holiday and Convalescent Homes at Great Hucklow and Blackpool, have had more visitors than ever this summer. Demand for accommodation at the Children's Holiday Home at Great Hucklow is so strong that in some weeks parties of children from our Schools have had to be transfered to Barleycrofts and Windmill.

Covetousness is not natural to man — generosity is; but covetousness must be excited by a special cause, as a given disease by a given miasma; and the essential nature of a material for the excitement of covetousness is that it shall be a beautiful thing which can be retained *without a use.* The moment we can use our possessions to any good purpose ourselves, the instinct of communicating that use to others rises side by side with our power. If you can read a book rightly, you will want others to hear it; if you can enjoy a picture rightly, you will want others to see it. Learn how to manage a horse, a plough, or a ship, and you will desire to make your subordinates good horsemen, ploughmen, or sailors: you will never be able to see the fine instrument you are master of abused; but once fix your desire on anything useless, and all the purest pride and folly in your heart will mix with the desire, and make you at last wholly inhuman, a mere ugly lump of stomach and suckers, like a cuttle-fish.

—*John Ruskin.*

The Manchester Crematorium

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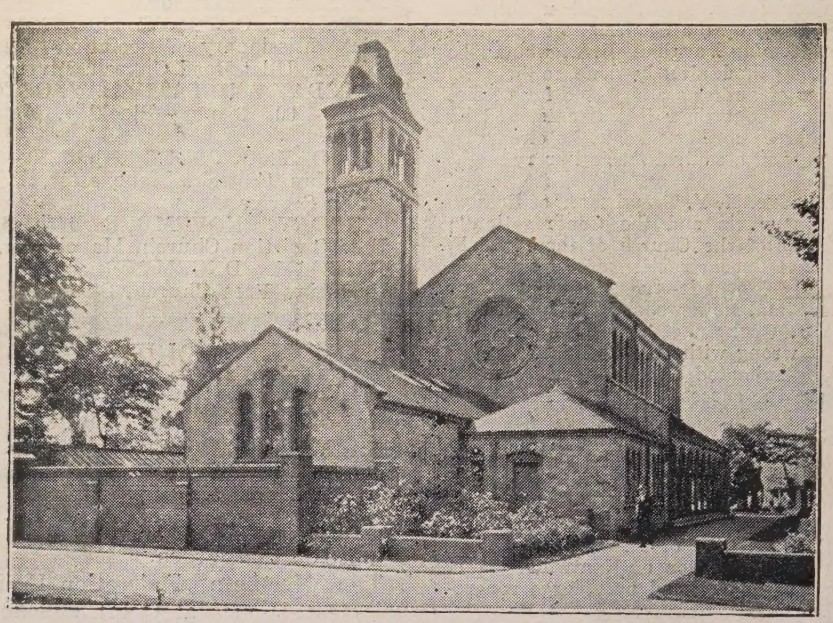

Manchester Crematorium—Viewed from the Garden of Remembrance

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TO think of your loved ones in beautiful surroundings, midst flowers and everlasting peace, is one of the few solaces for the loss of them. Imagine a few delicate white ashes, lying under the sky or enclosed in an urn, secure from neglect or desecration. Is it not a comforting thought?

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Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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